



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

ferent nations. Therefore, I see in these things a sign of the times.

When in Russia ten years ago, Admiral Grey told me he had no doubt but the Emperor Alexander was prevented from going to war with Napoleon in consequence of a talk which Mr. Allen, the Quaker, had with him some time before, when he went to the Emperor, and attempted to persuade him to dismiss his army, and not go to war; and, though he was not persuaded to do this at the time, yet he believed it had a great influence in rendering him unwilling to commence a war with Napoleon. Therefore, I say this Society is well entitled to the support of the Christian church. So there are different branches of benevolence in the church of Christ, like the different plants and flowers in a garden. Some of the most beautiful flowers, by the preaching of the gospel, may be taken up, and transplanted to different parts of the world.

Others, however, say I must try to do good among my own nation; others say we must try to do good to our own family; others think again they see many destitute in the streets to whom they must try to do good; others again consider how it is altogether wrong to see war carried on among Christians, and they try to put a stop to it. Each flower has a place in the garden of God; and, before sitting down, you will permit me to offer up a prayer to God, that you may promote peace on earth, and good-will to men. O, this great mistake in the church! It is the wish of preachers and pastors, the wish of the congregation, to promote peace. It was the wish of the apostles. And why should Christians stand aloof from a society whose object is to promote peace on earth?

ARTICLE VI.

REV. NOAH WORCESTER, D. D.

THE past year will be distinguished in our annals by the decease of the revered individual from whom the cause of peace, and the institutions to promote it, derived their origin and incipient progress,—the Rev. Dr. WORCESTER, of Brighton, Mass. We had time barely to announce this event in our last number; but we deem it proper to record it by a more extended notice in our pages.

This was not one of those common dispensations which often draw eulogiums from the pens of partial friends, or devoted partisans. It was the departure of one of those rare spirits, which, like the return of the distant comet after long intervals, shed over our earth, in the short periods of their visits, their mild and mysterious radiance.

Dr. Worcester was a lucid exemplification of the pure, amiable, and truly sublime character which our religion is adapted to form. We are aware that, in saying this, we present for him a high claim; but we believe it may be substantiated by a retrospect of his life. The first part of that life was employed in severe occupations, and its whole course marked with penury; yet it has accomplished results which wealth has never purchased, and literary talent has seldom produced.

The first of the remarkable excellences we would present in the character of this philanthropist, was his mental and moral energy;—a trait always essential to the formation of real heroism, and to all the beneficial revolutions and improvements of human society. He early embraced the profession of the Christian ministry; and the remuneration for this service was so small, that he was compelled to supply its deficiency by agricultural and mechanical labor, for the support of his family, ever regulated by the strictest economy; and yet, under these circumstances, usually most unfavorable, if not fatal, to literary enterprise, and under the additional disadvantage of a defective education, were devised and matured those potent efforts of his pen, which, if they have not elicited the acclamations of literary or theological fame, have commanded the purer homage and sympathy of the truly wise and good. These efforts were directed first to theological discussion, next to the cause of peace, again to theology, and lastly, towards the close of his life, to slavery and infidelity.

In his exhibition of these subjects, we are always struck with a trait which we notice as the second characteristic of our departed friend,—the remarkable closeness and perspicuity of his reasoning; qualities by no means common, and which, as employed by him, were in most cases irresistible.

But a third, and, in our view, a higher excellence, almost peculiar to him, was his unvarying liberality and benignity of manner. Although he wrote on subjects the most exciting and contested that our age and country have witnessed, no word of unkindness or asperity ever escaped his pen. This uniform charity was not the result of apathy; for rarely has

benevolent zeal been greater; it was the flowing of a soul thoroughly imbued with the pure principle of Christian love for friend or opponent, for man of every age, and every clime, and every hue. In his theological writings there are some theoretic views, from which many intelligent Christians would dissent; but we believe there are no such Christians who would not in justice acknowledge the inoffensive mildness with which they are presented.

But we are concerned with him mainly as an advocate of peace; a character in which he was peculiar and preëminent. We may say of him, indeed, that he was truly and originally the Apostle of Peace. For, although we believe the pacific sentiments we would promote, are essentially engrafted in the teachings of our Lord and his apostles, and have occasionally been advocated by some of his purest and most enlightened followers in every succeeding age, yet it is certain, that Christians have never been awakened to the true relative importance of this object, and directed to joint efficient action upon it, until a potent impulse was given to them by the subject of this memoir. In his investigation of Christian truth, and its applicability to the condition of mankind on an extensive scale, he seems to have been forcibly impressed with the melancholy discrepancy between the benevolent injunctions of the gospel, and the desolating malignity of the war-spirit of nations, and to have arrived at the conclusion both of the duty and the practicability of bringing the moral power of this religion to bear upon this spirit, until the extinction of it, with all its direful effects, should be accomplished.

To a mind like his, a firm conviction of beneficial truth necessarily led to action; and the first development of this conviction was given to the public in a pamphlet entitled "*A Solemn Review of the Custom of War.*" This work has passed through numerous editions, been translated into some foreign languages, and extensively circulated in Europe and America, and is now stereotyped by the American Peace Society in a form revised by himself. Few works have produced such an impression. To those who have read it, we deem it sufficient to name Dr. Worcester as the author, to insure him all the celebrity we could desire, and almost to preclude the remarks we have to make. Some writers had ably and eloquently pleaded the cause of peace; but the argumentative impressiveness and benignity of this work have greatly surpassed them. Its great peculiarity, however, is that it was the first to give a practical result to its expositions, by

pointing out to Christians a course of joint action on the subject through the means of peace societies. The suggestion was adopted almost simultaneously in England and America ; and thus the rise of these institutions is distinctly traceable to this essay ; and if, as we hope, the purification of the world, predicted in the revelations of God, is to be effected by the instrumentality of these societies, and the reverential curiosity of future ages turned back to their origin, this little offering of peace is destined to an immortality more cherished and exalted than the demonstrations of Newton, or the sublime conceptions of Milton.

The Massachusetts Peace Society was instituted in 1816, and Dr. Worcester assumed the efficient and responsible office of Corresponding Secretary, in which capacity he continued till seventy years of age, when his infirmities obliged him to resign in December, 1828. During this period, he edited, published, and extensively circulated, almost without assistance, the successive numbers of "*The Friend of Peace*," a periodical which was then the principal herald and instrument of the cause in this hemisphere, and by which he was enabled to make numerous converts to it, to raise the Society to a large and respectable body, and acquire for it respect and coöperation in other portions of our continent. His labors in the maintenance of this cause were as meritorious and useful as in the impulse he first gave to it. He was indeed the soul of the enterprise during the earlier stages of its infancy and progress, the true foundation of its present eminence and hopes of future success.

To judge of the value of Dr. Worcester's services to the cause of peace, and the extent of the influence exerted by him in a gradual and almost imperceptible manner, it is only necessary to revert to the fact, since noticed in a report of the Massachusetts Peace Society, that the tone of public opinion throughout the region over which his publication extended, was totally changed during the interval in which it existed. War is no longer defended in it, as before, by intelligent Christians on the grounds of its divine authority, its congeniality with human nature, its fancied glories, its alleged advantages and benefits ; it is now almost entirely deprecated as unauthorized, immoral and pernicious. When defended at all, it is only on the ground of its supposed necessity, or the impracticability of its abolition. The refutation of this sentiment is now the principal achievement left to peace societies. The deeper rooted and more inveterate prejudices have been re-

moved by their able pioneer from their path ; only the lighter and more hopeful labor devolves on themselves.

This venerable father of our cause, ripe in years, and full of honor, has departed from this world of sinful conflict to the regions of unbroken and enduring peace,—has left us his benign example, and gone to his reward. To this reward we cannot add ; but we may gratefully and effectually contribute to the inferior, yet valuable, meed of reputation. We would not that this attainment should be monopolized by the great in depravity ; we believe it may be innocently coveted and enjoyed by the pious philanthropist, when undesignedly and honestly earned, and that it may be by such as certainly acquired. The names of mighty men who have left their impress on the changes of the world, whether for good or evil, will doubtless be borne to distant ages by the trump of fame ; but widely different is the celebrity of the destroyer from that of the benefactor. In the heraldry of futurity, the Alexanders, Cæsars and Napoleons of the earth will bear their imposing emblems of blood emblazoned on the escutcheon of human woe, until the prevalence of Christian love shall cover every human crime in merciful oblivion ; but the ever-during monument of divinely approved worth shall exhibit, unobliterated through eternity, and in characters of resplendent purity, the venerated name of WORCESTER.

ARTICLE VII.

LITERARY NOTICES.

1. *A Tribute to the Memory of the Rev. NOAH WORCESTER, D. D.* By WILLIAM E. CHANNING. Boston. 1837.

To the sketch of Dr. Worcester's life and character given above, we cannot refrain from adding this tribute to his memory from a pen to which the cause of peace and human improvement is so deeply indebted. Although "the author had time to give only his first recollections and impressions," he has recorded some that will be of general and permanent interest.

The discourse, delivered in Boston, November 12, first discusses the peculiar benevolence which characterizes our religion of universal peace and love ; and this preliminary part has some passages of much beauty and force.